

TO THE SAINTS SCATTERED ABROAD—GREETING:

BELOVED BRETHREN AND FRIENDS:—

After so long a time, we have heard direct from Elder LYMAN WIGHT, and have learned his whereabouts. He is in Texas, and I think on one of the tributaries of the Colorado River, about seventy five miles from the city of Austin. He has addressed a pamphlet of sixteen pages to the Latter Day Saints, scattered abroad, and to every body else, containing his appeals to them, and the cogitations of his own mind.

If the Lord had inspired him to write his appeal, it would have been received with respect and cordiality. But it would seem that his inspiration came from no higher source than George Miller. He speaks much about being put out of his place and some one also called to fill it. If this had been contemplated, and even carried into effect, the Council of the Church would not have gone beyond their power and right, if they had thought it necessary to be done: But to reproach the person opposed to occupy his place with the appellation of "A LONG EARNED JACK ASS," is but to reproach the Council by whom he was appointed, if appointed at all. The spirit of alienation and jealousy is too apparent in his writings: No person has been suggested to fill his place, to my knowledge; and if he had been dictated by the Spirit of the Lord, he would have written a confidential letter to the Council of his brethren, and enquired into all these matters, before venturing to throw out such a volley of most extravagant and vociferous language as his pamphlet contains. But it seems that he has taken Bishop Miller for his prompter, who lost the Spirit of the Lord by his over anxiety to run forward to Grand Island, to Punkand, and to "Bullyhuck," that he might show himself a little smarter man than any other in the camp; and when the Spirit of the Lord had left him, he learned that the Twelve were not right, and resolved to follow them no longer, when the truth was, he never would follow, but always run ahead. He left the body of the Church without counsel and without the fellowship of the Saints.

If Bro. Wight had been as anxious to keep up a friendly intercourse and correspondence with the Church and Council, and maintain a permanent union and alliance with them, as he now is to sow the seeds of dissension, by scattering his pamphlets among the OUTER BRANCHES of the Church, could he not long ago have sent a messenger to hunt us up, as well as to send one now to distribute his pamphlets, the products of his own misguided zeal, breathing manifestly the spirit of separation from the Church and Council? If we were broken up and gone from Nauvoo, we were not gone out of the world. The very spirit of his apology for not writing to us, clearly shows that he lacked more the inclination to write than the opportunity of sending a letter. This is in accordance with some expressions of his concerning his desire to be accounted as one of the Twelve on his leaving Nauvoo. It may be proper, at some time, to note them.

He appeals to those of like ordination with himself to know if they have any power or authority given them to remove him from his station. For one, I can say that I have been ordained to all the power and authority that Bro. Wight ever was, and I can inform him that he is not yet so high that the voice of the Council cannot reach him and bring him down, and even put soother in his place if they deem it necessary. Sidney Rigdon was ordained to all that Bro. Wight ever was, and rather more, but the arm and voice of God's Council brought him down and dried up the fountain of his spirits. Lucifer was even higher than Bro. Wight, yet he was thrust down by those with whom he stood connected: and he it known, and known to all, that the Council has power to expel any member of its body from the same, when that member ceases to act pursuant to its dictates. If this be not a true doctrine, Lucifer could have stood his ground in heaven and bid us loudly defiance to the powers there, as Bro. Wight has in his pamphlet to all the powers of the world, the Church, Angels and men. But the former was cast down, and the Council at the Salt Lake City, with the Quorum of the Twelve Apostles, most determine the portion of the latter after having canvassed his pamphlet and considered it in connection with this circular.

Why does Bro. Wight teach and enforce a doctrine that Joseph Smith never did nor never would sanction? Namely: a community of goods, or property thrown in together as common stock. Though this doctrine has sometimes been practiced by good men, but the original purpose and design of God was to make men accountable for their stewardship, and therefore, "to one he gave five talents, to another two, and to another one; and to every man according to his several ability." The whole course and order of nature—the constitutional organization of men—the voice of the martyred prophet of the last days, and the eternal purpose of God, all stand opposed to Bro. Wight's "common stock" principles; and no people can prosper that enforce this as a law among themselves. I call not upon Heaven and Earth, Angels and men for my "indemnity," but let my communications be yes, yea, and nay, nay; and leave the remainder to Bro. Lyman.

With regard to keys and priesthood, Bro. Wight is just as lame as he is about the power not existing to displace him, and one day it will meet him in the face; and though I am a fool, there ARE men in this Church that can measure his hushel in their peck without shaking down or pressing it together. Men have done something here besides wearing fine clothes, and have learned something better and more generous than to throw out any such low insinuations.

When men get a mission according to their own hearts' desires in answer to long and repeated importunities, they ought not to murmur or complain at their hardships if they even have "to sell their last coat for food." It was a work craved because of an apparent unwillingness to remain with the Council and fare as they did, receive the chastisements and corrections which they did, and thus become perfected in the midst of counsel. Israel once received a king because of their great murmurings and importunities, but was he a blessing or a curse to them? It is said not to be the nature of "the wild ram of the mountains" to herd in the domestic fold, and if it does not yet appear that Joseph Smith gave to Lyman Wight his great mission with a similar motive to that with which the Lord gave a soul to Israel, I will confess my mistake.

The Churches are exhorted to continue their emigration and in the discharge of their various duties, as counselled and directed in the late General Epistle of the Twelve, and pay no attention to Bro. Wight's call until it is sanctioned by the First Presidency of the Church, at the Salt Lake City, and also by the Quorum of the Twelve Apostles. Bro. Wight may collect around him the whole phalanx of wild, disaffected and independent spirits, even from the "Pagan Prophet" down to the "Brewster Ser." But these combustible materials, gathered together, render explosion more certain and its consequences more destructive. None of us are at war with Bro. Wight's mission, but with his boasting and defying spirit.

The next circular that I issue, I hope may come from our own press at Council Bluffs, under the head of the "FRONTIER GUARDIAN." Now, Brethren, farewell! May the blessing of Him who died and rose again from the dead, be with you always and keep you steadfast and immovable in the truth, and guide your steps to the celestial city where the Saints meet in peace.

With great respect, I have the honor to be,

Your Brother in the Bonds of the Covenant,

ORSON HYDE.



12000

to the South

1848

1848

copy of D. J.

Res B Young
St. Luke City

12-7